

A

# BRIEFE AND A

*plaine declaration of the due-*

ty of married folkes, gathered out of the holy scriptures, and set forth in the *Almaine* tongue by *Hermon* Archbishop of *Colaine*, which willed all the householdes of his flocke to haue the same in their bedchambers as a mirror or glasse dayly to looke in, whereby they might know and doo their due-

ties eche vnto others, and leade a godly, quiet

and louing life together. And new-

lye translated into the Eng-

lish tongue by Haunce

Dekin.

Iacob. 1. ver. 22.

¶ Se that ye be the doers of the word and not hearers onely disceiuing your selues.

Colof. 3. 14

¶ Above all thinges put on loue which is the bande of perfectnes.

BRITISH MUSEUM

1889

John Young



1889

1889

1889



**D**asmuch as  
the deuill is moſte  
redy to make moſte  
ſtryfe where there  
ought to be moſt loue: and hath  
with heddy wyllfulnes, concupi-  
cence, & ignoraunce, ſo blinded þ  
harts of thoſe which liue vnder  
the yoke of matrimony, that as  
I may iudg by their frutes ther  
be very fewe þ lede their liues  
therin accordinge to the lawes  
of Chriſt. Therefore (my deare &  
welbeloued Chriſtians whiche  
profeſſe the Goſpell) to the intent  
that you ſhulde liue therein ac-  
cordinge to your profeſſion and  
knowledge, I haue here brieſely  
and plainly ſet forth what it  
is, and howe you ought to leade  
your lyues therein accordynge  
to the rules of the holy ſcryp-  
tures, ſo that your pure and  
A.ii. god

*The duetie of married folkes*

godly life may be a good example: and also make suche ashamed as would slander the holy Gospell, and professors of the same, yea, and that their wonted worde (whiche is, marke these new men by their living) may sounde to Gods glorie, to the honour of hys moste holye word, and prayse of all men in Christ which do profess the same.

What wedlock is.

Gen. 2, 22.

Ver. 23.

You shall fyrst vnderstande that wedlocke is an hye and blessed order ordeyned of God in Paradise, which hath euer beene had: in great honour and reuerence: wherin one man and one woman are coupled & knit together in one fleshe and body in the feare and loue of GOD, by the free, louing, hartye, and good consent of them bothe, to the

*gathered out of the holy scriptures.*

the intente that they two maye <sup>Ver.24.</sup>  
dwell together, as one fleshe  
and body, of one will and mind  
in all Godlines, most louing-  
ly to helpe and comfort one ano- <sup>Ver.18.</sup>  
ther, to bringe forth the chyldren, <sup>Gen.9.1.</sup>  
and to instruct them in the <sup>Cap.18.19.</sup>  
lawes of GOD. Also to a void  
fornication and all vncleanesse  
and so in all honesty vertue and  
Godlynesse to spende theyr <sup>1.Tim.2.2.</sup>  
lyues in the equal partaking of <sup>1.Cor.7.4.</sup>  
all suche thinges as God shall  
sende them, wyth thanks gy-  
uinge. <sup>1.Tim.4.3,4</sup>

And because that the wife is  
in subiectyon to hyr husbände, <sup>1.Ti.2.11,12</sup>  
I will begynne with hyr and  
shortely declare what duetye  
and obedyence she oweth vnto  
him by the commaundementes  
of the scriptures.

Saint Paule saith, yee wiues

A iii. submit

*The duetie of married folkes,*

Ehe. 5.

Ver. 22. 23.

The duety  
of the wife  
to her hus-  
bande.

submyt you to your owne hus-  
bandes as to the Lorde, for the  
hus bande is the wyues heade  
as Christe is the heade of the  
congregacion, Therfore as the  
congregacion is in subiectyon  
vnto Christ likewise let wiues  
bee in subiection to their hus-  
bandes in all thinges so that  
the wife muste be obedyent vn-  
to hir husbande as vnto Christ  
hym selfe, wherout it foloweth  
that the sayde obedyence exten-  
deth not vnto any wickednes or  
euill, but vnto that whiche is  
good honeste, and comely. In  
asmuche as God delyteth onely  
in goodnes and escheweth euill  
cuerye where, it foloweth also  
that y<sup>e</sup> disobedience that a wife  
sheweth to hyr husbande dys-  
pleaseth God no les, then when  
he is dysobeyed himselfe. For  
the

*gathered out of the holy scriptures.*

the wyfe ought to obey hyr hus-  
bande in all pointes as the con-  
gregation to Christe which lo-  
ueth Christe onelye, and aboue  
all things, she is glad and wil-  
ling to suffer for Christes sake,  
she doth all for the loue of him,  
Christe onelye is hyr comforte,  
ioye and all togethers, vpon  
Christe is hyr thought day and  
nighte, she longeth onelye after  
Christe, for Christes sake (if it  
maye serue to his glozve) she is  
heartely well contented to dye  
yea shee geue th ouer hyr selfe  
wholy thereto for Christes loue,  
knowinge assuredlye that hyr  
soule, hyr honour, bodye, lyfe,  
and all that she hath is Christs  
owne. Thus also muste euery  
honest wyfe submit her selfe, to  
please hyr husbände wyth all  
hyr power & giue her selfe scer-

Rom. 7. 2.

*The duetie of married folkes,*

1. Cor. 7. 39.

1. Petr. 3. 1.

Ipe and wyllingly to loue him  
and obaye hym, and neuer too  
forsake hym tyll the howre of  
death.

3

And further (saith Saint  
Peeter) Let the wiues be in sub-  
jection to theyr husbandes that  
euen they which beleue not s  
worde may without the word  
be wonne by the conuersacyon  
of the wyues, while they bee-  
holde your pure conuersacion  
coupled with feare, whose apa-  
rell shall not be outward with  
broidred heare and hanginge  
on of golde either in putting on  
of gorgius apparell, but let the  
hidman of the heart bee vncor-  
rupte with a meeke and quyet  
spirit, which spirit is before  
God much set by, for after thys  
maner in the olde time, dyd the  
holpe women which trusted in  
God,

Ver. 2.

Ver. 3.

Ver. 4.

Ver 5.

*gathered out of the holy scriptures.*

God tice themselves, & were obedient to their husbandes, euē as Sara obeyed Abrahā: & called him hir Lord, whose daughters ye are as lōg as ye do well: not being a fraid of any terrour.

Ver. 6.

And Paule and Tycus speake Tit. 2. 3.  
(saith he) that the elder women 2  
be in suche apparell as becometh holynes, Not being false accusars, not giuen to much  
woine,, but that they teache honest things, to make þ̄ yōg women sober minded, to loue their husbandes, to loue their childrē, to be discrete, chaste, huswifely, good, obedient vnto their husbandes that þ̄ word of GOD be not euill spoken of.

Ver. 4.

Ver. 5.

Heere maye you learne that a wife oughte to bee discræte, chaste, huswifely, shamefast, good, meeke, pacient and sober,  
not

What a wife ought to bee.

*The duetie of married folkes,*

not lyghte in countenaunce nor  
garyshe in apparell, wyth dyed  
or curled heare paynted nor pa-  
sted, but wyth a comelye graui-  
tie and a sadde behauiour of a  
constante mynde, true tonged  
and of fewe wordes, wyth such  
obedience in all Godlynes too  
hyr husband and head, as it be-  
seemes a Christian to haue vnto  
Christe, and to the intente that  
the husbände in lyke case may  
learne hys duetye, let hym har-  
ken what Saint Paule saith, &  
take hede that he turne not his  
auctoritie to tirany.

Ephc. 5.

Ver. 25.

The duetie

of the hul-

band to

his wife.

Ver. 20.

Husbändes loue your wyues  
(sayeth he) as Christe loued  
the congregation and gaue him  
selfe for it to sanctify it, now must  
you vnderstande that the hus-  
bände is the wyues heade : as  
Christe is the heade of the con-  
gre-

*gathered out of the holy scriptures.*

gregacyon, and Christ sheweth  
to the congregatyon the same  
thyng that the heade sheweth  
to the bodye, for lyke as the  
heade seeth and heareth for the  
whole bodye, studyeth and deuy-  
seth for to preserve it in strength  
and lyfe, even so dothe Christe  
defende, teache and preserve his  
congregation. For he is the eye  
hart, wylledome and guide ther-  
of, so oughte husbandes (then)  
to loue theyr wiues & bee theyr  
heades in lyke maner to shewe  
them lyke kyndnes, and offer  
the same fashyon to guide them  
and rule them with discretion  
for there preservation and not  
with force or wilfulnesse to in- Vcr. 28.  
treat them, and saint Paule saith  
further, so ought men to loue  
theyr wiues as theyr owne bo-  
dyes, he that loueth his wife lo-  
ueth

*The duetic of married folkes,*

Ver. 29.

ueth him selfe, for no man hath at any tyme hated hys owne flesh, but dooth nourish and cherishe it euen as the Lord dooth the congregation . Therefore ought euerye man, moſte frequently to loue hys wiſe, equal-lye wpth him ſelfe in all poyntes, for thys is the measure of mutuall loue Matrymonyall, that eyther part haue nothyng ſo deare that they can not be contented to beſtowe one vpon an other, ye and if neede ſhould be, they ſhould alſo not ſpare theyr owne liues one for an other, no more then Chriſte dyd for hys congregacion.

And lyke as when we repent and beleue in y promise of God in Chriſt though we wer neuer ſo poore ſinners) are as riche as Chriſte & all his merites ours,  
ſo

*gathered out of the holy scriptures.*

so is a womā (though she were  
neuer so poore afore shee was  
maried) as ritch as hir husbād,  
for all that he hath is hers, yee  
hys owne bodye and hath po-  
wer ouer it as sayeth Saynt *1 Cor. 7. 3.*  
Paule.

And if it so chaunce that you *Cor. 7.*  
finde not your wyfe so perfect  
in all pointes as you would or  
as your selfe, yet muste you not  
despyse hyr, nor bee bitter nor *Colo. 3. 19.*  
cruell vnto hyr for hyr faultes,  
but gentlye and louingly seeke  
to amende and wyne hyr. For  
lyke as Christe thoughte no  
scorne of hys Church, dyspyled  
hyr not, neyther forsooke hyr for  
hyr vncleanesse and synnes, so  
should no Christiā man spurne  
at hys wyfe nor set lyghte by  
hyr because that sometyme shee  
faulteth, offendeth, or goeth not  
right

*The duetie of married folkes,*

ryghte, but euen as Christe nor-  
risheth and teacheth his church  
so ought euerie honest hus-  
bande(also)louingly and gent-  
lye to informe and instructe his  
wife.

1. Cor. 14. 35

For in many thinges (sayeth  
saynte Peeter ) God hath made  
the men stronger then the wo-  
men, not to rage vpon them &  
to be tyrans vnto them, but to  
helpe them & bere theyr weake-  
nes . Bee curteous therefore  
(sayeth he) and wyneue them to  
Christe. and ouercome the with  
kynndnes that of loue they may  
obay þ ordinaunce that GOD  
made betwene man and wyfe.  
Oh how ashamed bee those men  
to looke vpon this text which  
wyth violence in their sury wil  
intreate theyr wiues, no beast  
so beastly, for in the most cru-  
elst

1. Pct. 3. 7.

P10 25. 15.

*gathered out of the holy scriptures.*

elst waie is not meete as when  
the wise is sad and disquieted,  
then with spiteful words & wan

Pro 15 1.

Vcr. 18.

ton fashions, so prouoking hir to  
anger. Where it is not the due-  
tye of the husbände, but rather  
ashamed to his own head: lyke-  
wyse it is worshippe for a man  
to haue the feare of the Lorde  
before his eyes, that he prouoke  
not the plague of vengeaunce.  
Let vs therefore haue humily-  
tye in our heartes: For as a  
wise man looketh well to hys  
owne goings, euen so pleasaunt  
are the words spoken in due sea-  
son, which moueth the womā in  
hir wrath vnto pacience, wher-  
of Salamō saith: faire wordes  
are an hony combe, as refres-  
hing of the minde and a health  
of y bones, for it is sildome seen  
that any beast is found in y cru-  
elst

Pro 16. 24.

*The duetic of married folkes,*

elst rage the male dooth neuer  
hurte hys female, and howe vn-  
naturall a thinge it is for a mā  
to hurte hys owne fleshe and  
bodey, who wyll violentlie  
reuenge hym selfe (yee) on hys  
foote if it chaunce to stumble:  
but wyll not rather if hee haue  
an ill body cherish it to make it  
better.

Rom. 14. 1.

The stronge (sayeth Saynt  
Paule ought to beare the fraile-  
nesse of the weake, let one suffer  
with another, beare ye one ano-

Gala. 6. 3.

thers burden and so shall ye ful-  
fyll the lawes of Christ and a-  
boue all thynges (sayeth Saint  
Peeter) haue feruente loue a-

1. Pet. 4. 8.

mongest you, for loue couereth  
the multitude of faultes, so that  
loue in all thynges and at all  
times ought to be the whole  
dere & only instrumēt to worke  
and

*gathered out of the holy scriptures.*  
and frame all thinges betweene  
man and wyfe.

By all thys may yee gather  
and learne that the man is the  
head, gouernor, ruler, and in-  
structor (both with gentil words,  
and good example) the prou-  
ider, defender, and whole com-  
forte of the woman, and owe-  
th vnto her mooste seruent loue  
and affection all gentyll beha-  
uoure, all saythfulnesse, and  
helpe, all comfort and kyndnesse,  
as to himselfe, hys owne fleshe  
and body, so that vnder **GOD**  
there is no loue no affection no  
friendeshyp, no neerenes of kinne  
to bee compared vnto thys, nor  
any one thyng vnder the sunne,  
that pleaseth **GOD** more then  
manne and wyfe that agree well  
togethers, whyche lyue in the  
feace of **GOD**, and howe can

What the  
husband  
ought to be

Gen. 2.24.

Mat. 19.5.

Mar. 10.7

1 Cor. 6.16

Eph. 5.31

B.i

that

Ecc. 25. 1

Eph. 5. 31

*The duetie of married folkes,*  
that bee moze liuely expressed,  
then in that that Iesus Christe  
the sonne of God, and the holye  
Christen churche and the holye  
body of them bothe, are sette forth  
for an example or myroure of the  
state of wedlocke or coniugall  
loue, or moze holye, or moze godly  
and pure example coulde not  
be shewed. Undoubtedly this  
dooth plainely shewe that looue  
matrimoniall is mozte high-  
ly accepted afoze GOD, and  
the contrarie muste needes fol-  
lowe, that vnquietnesse hattred,  
stryfe, brawlynge, chydynge,  
and frowardnesse in marryage,  
dooth exceedingly displease God.  
and is clearely forbydden by  
saynte Paule, where hee layeth,  
let all bitternesse, fencenesse, and  
wrathe, roarynge, and curled  
speakyng be, put awaye from  
you

*gathered out of the holy scriptures.*

you, bee ye curteous and louyng  
one to an other and mercifull verse. 32  
forgyuinge one an other euen  
as **G O D** for Chyestes sake for-  
gaue you. Surely it is an hye,  
and pure loue perfecte and con-  
stante that **G O D** requy: th to  
bee betweene marryed couples  
and therfore oughte they by  
all wayes, meanes, and labour  
to get, maynteyne, and increase  
thys excedinge loue, and to es-  
chewe, forbear and cutte of all  
thinges that myghte occasy-  
on anye parte of the contrarpe.  
And vndoubtedlye there is no-  
thyng that longer mayntey-  
neth conorde and quietnesse  
nor more increaseth perfecte loue  
in marriage, then swete & fayre  
wordes, gentyll and frændelye  
deedes, and wyth a loouinge pa-  
tyence to take all thinges to the

B.ii.

best

*The duetie of married folkes,*

What main  
teineth  
loue and  
quietnes in  
marriage.  
Eph. 2. 29  
Gen. 2. 23

Gen. 2. 24.  
Mat. 19. 5  
Mar. 10. 7  
Eph. 5. 31

beste. freely to breake theyr min-  
des together and all thynges  
to bee kepte secrete, dooth glad  
and wyllynge to amende that  
is amysse, and aboue all thynges  
not once one to heare yll of ano-  
ther, for Saint Paule. warneth  
you, that yee giue no place to the  
backbiters, but take them as yll  
wyllets to you bothe, though they  
be neuer so nere freendes nor kin,  
and **G D D** sayeth, a manne  
shall forsake father and mother  
and cleaue vnto his wyfe, and  
they two shall be one flesh, which  
in lyke case is meant to the wo-  
man. Therefore oughte no crea-  
ture alyue to bee in such estyma-  
tyon, credyte, fauoure and loue  
as eache of you wyth others. Al-  
so to bee of a sober and tempe-  
rate dyet dooth much further  
a good agreemente, and where  
the

*gathered out of the holy scriptures.*

the contrary is, there is much vn-  
bquietnesse . For Salomon as- Pro. 23. 30  
kyng where is woe , where is 31  
stryfe, where is bzaulynge, even  
amongst those ( sayeth hee ) that  
bee euer at the wyne, therefore  
it is mooste comelye for Chrysty-  
ans to be tempozate in dyet tem-  
porate in woordes , tempozate  
in deedes and tempozate in all  
thynges , so that at all tymes  
ye eschewe all excesse, and sur-  
fette, rage and fuerpe , whych  
makes no dyfference betwyte Eccl. 25. 1  
manne and beaste, and all other  
thynges whych may breede a-  
nye parte of bquietnesse . For  
Salomon sayeth , better is a Pro. 17. 1.  
dye morsell wyth quietnesse,  
then a full house and manye fatte  
cattell wyth stryfe . Therefore  
ought ye to esteeme and im-  
brase thys concorde and quyet-  
nesse

*The duetie of married folkes,*  
nesse as the maintainer and onely  
holder of the whole felicity  
in marriage, which is in  
gendred of fervent love, faith  
fulness and kindness, and main-  
tained by the same, wherein ye  
ought continually to walke in  
all chastenesse and purenesse of ly-  
vinge whiche (assuredly) syn-  
neth as a moste precious thinge  
in the light of GOD, and in the  
commendation of the same saith  
Salomon in the booke of wises-  
dome. O saye is a chaste gene-  
ration wyth vertue, for it is  
with good men, where it is pre-  
sent, menne take example there-  
at, and yf it goe awaye yett they  
desyre it. it is alwayes crowned  
and holden in honour, and win-  
neth the rewarde of the vndefe-  
led battayle, but the multitude  
of vngodlye children are vn-  
pro-

The com-  
mendation  
of chastitie  
Wisd. 4.1  
verse, 2

verse, 3

*gathered out of the holy scriptures.*

profytable, and the thinges that  
are planted in whoredome shall  
take no deepe roote, nor laye anye  
faste foundation, though they verse.4.

be greene in the braunches for a  
tyme, yette shall they be shaken  
wyth the wynde for they stande  
not faste, and throughe the ve-  
heimentye of the Wynde they  
shalbe rooted oute, for the vn-  
profytable braunches shalbe bro- verse.5.

ken, theyr fruite shall be vnprofy-  
table and sower to eate, ye meate  
for nothinge, and why, all the verse.6.

Chyldren of the wycked muste  
beare recorde of the wickednesse  
of their fathers and Mothers,  
when they be asked: but to the verse.7.

righteous be ouer taken wyth  
death, yette shall hee be in reste.  
Herre may you see howe vyle, syl-  
thye and abhominable adulterye,  
fornication and bastardy is,

B.iiii.

and

*The duetie of married folkes,*

and howe hye in estimation a chaste lyfe is amongst all good and godlye folke and specyallye in the syghte of **G O D**, to whome no secreete synne is hydde.

That mary-  
ed folke  
ought to  
haue chaste  
maners and  
communi-  
cation.

Ephc. 5. 1. 2

verse. 3

And as a chaste louinge life in marriage is moſte commended, ſo oughte yee to bee of chaste manners to haue chaste talke. and to eſchewe all wanton faſhyons, vnclenely communicati- on, fylthy handelynge, and all vnſemelinneſſe, and to be the ſpea- kers and berpe dwers of all ver- tue and godlyneſſe, for Saynte Paule ſayeth, bee ye folowers of **G O D** as deere chyldren, and walke in loue euen as Chriſte lo- ued you and gaue him ſelfe for vs an offerynge and a ſacrifyce of ſweete ſauoure to God, ſo that fornication and all vncleanes or  
coue=

*gathered out of the holy scriptures.*

couetousnesse bee not onte named  
amongste you as becommeth  
saintes, neither sylthye nor so-  
lyshe taulke, neyther gestynge,  
whiche are not comelye, but ra-  
ther giuing of thanks, for thys  
ye know, that whoremongers  
eyther backeane personnes or co-  
uetous personnes whych is the  
worshypper of Images shall  
haue anye inheritance in thee  
kyngedome of G O D and of  
Christ.

verse. 4.

verse. 5.

And there oughte to bee a tem-  
porance betwene man and wyfe,  
for God hath ordeyned marry-  
age for a remedye or medicine  
to asswage the heate of the bur-  
nyng fleshe and for procreaty-  
on, and not beastelye for to fullyl  
the whole lultes of the dyue-  
lyshe mynde and wycked fleshe  
for though ye haue a promise that  
the

Of tempo-  
rance in  
marriage.

the acte in marriage is no synne  
yf the man receyue hys Wyfe as  
a gyfte giuen to him of **GOD**,  
and the Wyfe her Husbande in  
lyke case, as ye haue a promise  
that yee synne not when yee eate  
and drinke mesurablye, wyth  
thankes gyuyng, yette if ye take  
ercesse or ble it beastelye, vyle-  
lye or inordinately, your mistem-  
perance may make that yf which  
is good ( beinge ryghtely bled  
and that which is cleane yee de-  
fyle throughe your abusynge of  
it, **GOD** hath not called you to  
vncleanes but vnto holines say-  
eth Saynte Paule ) and further  
(sayeth hee) it is the will of God  
euen that you shoulde bee holpe,  
and that euery one of you shoulde  
knowe howe to heepe his vessell  
in holinesse and honoure, and not  
in the lustes of concupiscence, as  
doe

1. Thes. 4. 2.  
4. 7.

*gathered out of the holy scriptures.*  
doe the heathen which know not  
God.

Also Saynte Paule wyllleth  
you that ye wythdrowe not your  
selues nor departe not one from  
an other, excepte it bee wyth the  
good consent of bothe for a tyme  
to faste and to praye whyche  
fastinge and prayer I woulde to  
God were more bled then it is,  
not as Ipocrites were woonte,  
but as Christians ought: and  
are commaunded (all mooste) in  
euerye parte of the Scriptures,  
for they that in eatinge and drin-  
kyng fullfyll the whole lustes  
of the fleshe can not worke after  
the spirite, and as wee dayly and  
hobozelye continuallye synne, so  
oughte we continuallye to praye  
and call for grace. And in all the  
whole Byble you shall not fynde  
a more godlye example of marry-  
age

1. Cor 7.5

*The duetic of married folkes*

Tobie.8.4

The commendation,  
of children

age (whiche I woulde to **G D D**  
all married folkes would reade)  
then that of Tobyah and Sara,  
the daughter of Raguell, which  
werz knytte together in fast-  
tyng and prayer, and ofte b-  
sed the same lyuinge a godlye  
pure and cleane life, for the which  
they obtayned the blessinge of  
**G D D** and sawe theyr chyldrens  
chyldren to the fyfte generati-  
on. Which chyldren (vndoub-  
tedly) is the hyghest gyfte and  
greatest treasure of thys wo:ld,  
and mayntenaunce of the same.  
For chyldren is the verye sure  
bande and last knot of loue Ma-  
trimoniall, by the which the  
parents can neuer bee cleerelye  
separated a sunder. In as much  
as that which is of them bothe  
can not be deuyded, seeinge both  
haue parte in euerye one. And

chyl-

*gathered out of the holy scriptures,*

**D** chyl dren are theyre parentes  
cheefe tope, comfote and felicitie  
next vnto **G O D**, theyre staye  
and staffe, and vpholders of their  
age; and in theyre chyl dren doe  
the parentes lyue (in a manner)  
after theyre deathe. For they dye  
not all together that leaue col- **1. Cor. 7. 14**  
lopes of theyr owne fleshe alyue  
behynde them, and by theyre  
chyl dren (yf they bee vertuouslye  
and Godlye broughte vppe) then  
is God honoured and the com-  
mon weale auanced, so that the  
parentes and all menne fare the  
better by them. Your chyl dren  
(moste assuredlye) is the verye  
blessynge of God for the whyche **Psa. 128. 3-4**  
ye oughte to gyue hym moste  
harty thanks, and be contented  
and with such as hee dooth sende  
you, bee they manne or lewe son-  
nes or daughters. For yf they  
be

*The duetic of married folkes,*

bee manye hee wyll prouyde for  
them yf they bee faythfull. Yf  
they be fewe hee maye sende you  
more, and geue you more ioye  
of one daughter then of tenne son-  
nes, therefore bee content wyth  
hys wyll for he doothe all thyn-  
ges for the beste, and knoweth  
what is beste for you, geue hym  
moste hartye thanks for suche  
as you haue and bee dyligente to  
see them vertuouslye and godlye  
broughte vpp, and in anye case  
suffer them not to be ydle.

How chil-  
dren ought  
to be  
brought vp

For they that will not woozke  
(sayeth Saynte Paule) lette them  
not eate, therefore put them to  
learne some honeste science or  
craft, whereunto of nature they  
be moste apte. For in that shall  
they moste prosytte, by the which  
they may gette theyr owne ly-  
uynge and serue the common  
weale

*gathered out of the holy scriptures,*

weale. And aboue all things let  
them fyrste learne to knowe God  
and his most helpe worde whiche  
is the righte pathe and hys waye  
to all vertue and Godlinesse, the  
sure shyld and strong buckler  
to defende vs from the Deuill,  
and all his cruell and craftye as-  
sautes gyue them daylye god-  
lye and louynge exhortations,  
suffer no vice to take roote in  
them, but rebuke them for theyre  
yll and commende them in theyre  
well dooinge.

Prouyde honestlye also? hande  
for all necessary thinges both for  
them and all your housholde.  
For sayeth saynte Paule to Ti-  
mothe. If there bee anye that  
prouydeth not for hys owne and  
namely for them of his housholde  
the same denyeth the sayth and is  
woorse then an infydell.

Pro 22, 6  
Ecc. 7. 23  
Gen 18. 19  
Iosu 4. 22  
Eph. 6. 4.

1. Tim. 5. 8

Of

*The duetie of married falkes,*

The order  
of the house

Of the sparrowes may ye  
learne the order of your house-  
holde, for as the Cocke flyeth to  
and fro to bringe all thinges to  
the neste, and as the damme kee-  
peth the neste hatcheth and bring-  
geth forth hir young, so all pro-  
uision and what soeuer is to bee  
done without the house belon-  
geth to the manne and the wo-  
manne, to take charge within, to  
see all thynges conuenientlye sa-  
ued or spent as it oughte, to  
bring forth and nourish hyr chil-  
dren, and to haue all the whole  
doing with theyr daughters and  
women.

1. Tim. 5. 14

Also be louinge vnto your  
chyl dren and bee not fyerse nor  
cruell vnto them. For saynte  
Paule sayeth, fathers rate not  
your chyl dren, leaste they bee of

Col. 3. 21

a de

*gathered out of the holy scriptures.*

a desperate mynde , but wyth  
discreete admonitions, and wyth  
your pure and good example of  
lyuinge ( which is the chiefeſte  
perſwaſion ) leade them to all ver-  
tue and godlines.

If all parentes would be-  
tuouſlye bringe vppre their chil-  
dren in the knowledg and feare  
of GOD , in the practiſe and  
exerciſe of ſome honeſte ſcience  
or craſte . Then ſhoulde wee not  
ſee ſo manye ydle as bee , ſo ma-  
ny vacaboundes , theeves, and  
murderers , ſo manye vicious  
perſonnes of all degrees, nor ſuch  
vngodlineſſe raygne . But then  
ſhould we ſee every man honeſt-  
lie gette his liuinge preferringe  
his neighbours proſpytte as hys  
owne, then ſhoulde we ſee al men  
rightelye doo theyre dueties,  
C. then

*The duetic of married folkes,*  
then shoulde loue and charitie  
spaigne, and all godlines reigne,  
then shoulde the lawes and ma-  
gistrates bee willingly obey-  
ed, the common weale flourish,  
and G O D rightlie honoured,  
for in this poynte onely through  
the grace of G O D, consisteth  
the amendment of all the whole  
worlde.

Therefore ( my deare and  
welbeloued Christians ) seeing  
that in this blessed state of ma-  
trimonie and Godlye house-  
holde of hulbande , wyfe , and  
chyl dren consisteth (nexte vnder  
G O D ) the chiefe ste and high-  
est felicitie of this worlde , and  
mainteinaunce of the same, wher  
in the common weale is wholye  
adeanled , and G O D mooste  
highlye honoured . I exhorte  
you

*gathered out of the holy scriptures.*

you in the name of Iesus Christ  
the sonne of the lyvinge G D,  
that you walke worthily therein  
accoordynge to the wyl of Christe  
whycher you professe wythoute  
faynyng, and that you eschewe  
all workes and dedes of the  
fleshe, whycher bee these sayeth  
Saynte Paul adulterye, fornication,  
uncleannes, wantonnes,  
ydolatrie, wythcraft, hatred,  
barryns, wrath, styffe sedycion,  
sectes enuyng, murther, drunkenes,  
gluttony, and suche lyke,  
of the whiche I tell you before as  
I haue tolde you in tymes past,  
that they whycher commyt suche  
thinges shal not inherite the king  
dome of God. Therefore I bidde  
ye the spryte and workes of the  
same whycher bee (sayeth saynte  
Paulo) loue, ioye, peace, longe  
suffering

Gal. 5. 19.  
verse. 20

verse. 21

verse. 22.

verse. 23.

Phil. 2. 1.

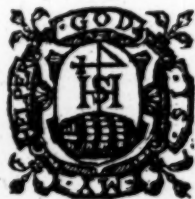
verse. 2.

sufferinge, gentilnesse, goodnesse,  
faithfulnesse, weakenesse, tempe-  
raunce, and such lyke, and yette  
once againe . I exhorte you  
with the exhortation of Sainte  
Paule . If there bee amongste  
you anie consolatyon in Christe  
If there bee anye comfortable  
loue . If there bee anye fellow-  
shippe of theyr spyrite . If there  
bee anye compassyon of mercye,  
fulfyll you my ioye, that ye draw  
one awayne hauinge one looue,  
beeing of one accorde and of  
one minde , that nothyng be  
donne through strife or bayne  
gloze, but that in meekenesse  
of minde euerye one esteeme  
other better then them selues,  
and so shall you leade a ioyfull  
quiet and godlye lyfe in thys  
worlde and after through Iesus  
Christ

gathered out of the holy scriptures,  
Christe come to the lyfe euerla-  
stinge with GOD the fa-  
ther to whome be all  
honour and glo-  
rye. Amen.  
(.)

Rom. xi. xvi.  
yf the roote bee hole, the branches  
shall be hole also.

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Received of the Hon. Secy of the Admiralty  
the sum of £1000  
for the purchase of the  
H.M.S. "Hector"  
on the 1st day of July 1876

Witness my hand and seal  
this 1st day of July 1876

